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CONTENTS.

THE UNIVERSALITY OF THE INSPIRED SCRIPTURE.....*John Worcester*..... 577
ISAIAH LV. IN ITS SPIRITUAL SENSE.....*T. B. Hayward*..... 584
THE RITE OF CONFIRMATION IN CONNECTION WITH BAPTISM AND THE HOLY SUPPER.....*Albinus F. Frost*..... 593
THE DOUBLE PSALM.....*Theodore F. Wright*... 603
FREEMASONRY AND SWEDENBORG.....*Adolph Roeder*..... 613

OPEN LETTERS..... 618
The "Magnificat"; The "Creed" in our Worship.

DOCTRINAL STUDIES..... 623
The Meaning of Exodus xxxiv. 5; The Meaning of *Inhio;* An Omission in A. C. 9085.

BOOK NOTICES..... 628
The Divine Library of the Old Testament; Forty Years Among the Zulus; Richard Henry Dana; Journeys in Persia and Hindustan; Records of the Past. Vol. V.; History of Art in Persia. History of Art in Phrygia, Lydia, Caria, and Lycia.

THE NEW CHURCH..... 633
The English Conference.

THE RELIGIOUS WORLD..... 637

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VOL. XVI.—NEW SERIES.—No. 10.

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THE UNIVERSALITY OF THE INSPIRED SCRIPTURE.

IN a noble lecture upon the Book of Psalms, Dean Church compares "other collections of ancient religious poetry, venerable for their age," with these sacred songs of Israel. With the insight of true Christian feeling he remarks:

> There were, I am ready to believe, in the ancient world, many attempts to know God, to learn His mind, to rest under His shadow, to lay hold on His hope. There was only one which as a religion attained its end; only one acknowledged by God, by the blessing of vitality and fruitfulness. Compared with the Psalms of that religion which was going on, side by side with them, in a little corner of the world — the preparation for the "fulness of time" — these remains of early heathen religion are like the appearance of the illuminated but dead surface of the moon, with its burnt-out and extinct volcanoes, contrasted with the abounding light and splendor of the unexhausted sun, still, age after age, the source of life and warmth and joy to the world, still waking up new energies, and developing new wonders.

Other passages could be quoted from the writings of reverent students of the Scriptures, showing an increasingly intelligent recognition of the universality of the Scriptures, and of the fact that this is the effect of their Divine Inspiration.

This idea that the inspiration of the Holy Scriptures gives them universality — that it lifts their histories out of the nar-

row limits of individual experiences and makes them types of the universal experiences of mankind; that it breathes into their songs the hopes, the prayers, the praises, of Humanity, giving voice to the heart of Humanity as it responds to Divinity — this idea appears to me of immense value in understanding the Scriptures and appreciating them justly. It seems to include in its logical consequences all that the New Church claims for the Scriptures, and indeed just what she claims.

If the inspired Scriptures do really typify the experiences and emotions of human life under the influence of the Divine Life, then they coincide in their scope with the experiences and emotions of that one Divine human life, which is the type of all humanity vivified by the Divine Life; they prefigure and represent that life, which in turn is their fulfilment. And if this is so, then they prefigure also the regeneration of all who follow the Lord, and are made anew by Him; and this not only during their brief and imperfect beginning of regenerate life in this world, but also in the continued development of it for ever in the spiritual world; for it will be ever pursuing and never attaining the Divine ideal. And I hardly need say that the sense of the Scriptures which describes the spiritual experiences of mankind, is not the literal sense, descriptive of journeys and wars, but a perfectly parallel spiritual sense, which treats of spiritual progress, spiritual conflicts, and spiritual victories.

The definiteness of this development of the idea of universality would no doubt be unwelcome even to those who have been most impressed by the fact, and yet have not been accustomed to New-Church thought in other directions. It implies a view of the Lord's Humanity, and of the life after death, as well as a knowledge of correspondences and representatives in the Scriptures, which they are not ready to accept. And yet their idea of the universality of the Scriptures really includes all these things; and if they will reverently hold to it, and let it develop its consequences in their minds little by little as they are able to perceive them, it will lead them step by step to the full truth.

We are interested in the reception of such a fruitful idea in the general church, and we also shall find it profitable and expanding to our own view of the Scriptures. And first it is valuable as indicating in a general and readily appreciated manner the difference between the Divine books and those that are not Divine. A very plain illustration of the principle is furnished by comparing uninspired and inspired Psalms or songs. Thus there is a Psalm appended in the Septuagint to the one hundred and fifty which we know, numbered one hundred and fifty-one, and reading — title and all — as follows:

This Psalm was written by David with his own hand (and it is outside the number) when he fought in single combat with Goliath.

1. I was little among my brethren,
   And the youngest in my father's house;
   I fed my father's sheep.
2. My hands made a harp,
   My fingers contrived a psaltery.
3. And who will declare it unto my Lord?
   He is the Lord, it is He that heareth.
4. He sent His angel,
   And took me from my father's sheep,
   And anointed me with the oil of His anointing.
5. My brethren were comely and tall,
   And in them the Lord had no pleasure.
6. I went forth to meet the Philistine,
   And he cursed me by his idols.
7. But I drew the sword from his side, and beheaded him,
   And took away the reproach from the children of Israel.

Without believing that this was really written by David, it probably was in existence in its present form at least a hundred years B. C., and may be as old as some of the Psalms that are accepted as inspired. Yet it was rejected by the compilers of the Hebrew Bible, and is thrown out as of no account by all commentators, because it so evidently represents nothing but the small individual experiences of the literal story. Compare it with the few verses of Psalm 78, which describe the same event:

70. He chose David also His servant,
And took him from the sheepfolds:
71. From following the ewes that gave suck He brought him,
To feed Jacob His people, and Israel His inheritance.
72. So he fed them according to the integrity of his heart,
And guided them by the skilfulness of his hands.

And add David's words on meeting Goliath, as recorded in 1 SAMUEL xvii. 45:

Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of Jehovah of Hosts, the God of the armies of Israel, Whom thou hast defied.

There is a tender humanity and a noble reverence about these passages that touch our hearts as the other cannot; and it seems to be because of the Divine inspiration that uses the incidents as types of the gentle guidance and the saving power of Him Whom David represents.

Take again one of the so-called Psalms of Solomon, supposed to have been written in the last century before the Lord came, and compare it with our own nineteenth Psalm on a similar subject. The Psalm of Solomon says:

1. Great is our God and glorious, dwelling in the highest.
2. Even He that hath appointed the lights of heaven in their course unto times of seasons from everlasting unto everlasting; and they have not trangressed from the paths which Thou didst command them.
3. In the fear of God is their course every day, since the day when God created them even unto everlasting.
4. And they have not erred since the day when He created them; from the generations of old they have not departed from their path, except God commanded them at the precept of His servants.

The first line contains some words from the inspired Psalms; but the rest is just the thinking of a narrow, literal mind about the obedient motions of the sun, moon, and stars.

On the other hand, observe how the inspired Psalm presents these same things as representatives of God Himself—declaring Him to all His children:

1. The heavens are telling the glory of God,
   And the firmament showing the work of His hands.
2. Day unto day uttereth speech,
   And night unto night breatheth knowledge.
3. There is no speech, and there are no words;
   Their voice is not heard.
4. Their line is gone out through all the earth,
   And their words to the end of the world.
   In them hath He set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber,
   And rejoiceth as a strong man to run his course.
6. His going forth is from the end of the heaven,
   And his circuit unto the ends of it;
   And there is nothing hid from the heat thereof.

Another marked example of ancient writing which is not inspired, we have in the book of Esther — a book bound as a sacred book in our Bibles, yet not containing any name of God, nor a single noble sentiment, from beginning to end; but simply a story, first of persecution, and then of Jewish vengeance and exultation. In modern study of the Bible, this book is generally selected as one that has done whatever use it was intended to do, and that is not now profitable to religious life. And yet this is said to be more read in Jewish synagogues than any other book of the Bible, and probably it has been one means of preserving as sacred the whole collection of Hebrew books.

Turning now to the books of the New Testament, let us compare the accounts of two storms at sea. In the twenty-seventh chapter of the Acts of the Apostles we read:

When the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew nigh to some country; and sounded, and found it twenty fathoms: and when they had gone a little further they sounded again and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the

foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off (ver. 27–32).

In MARK iv. 36–39, we read:

And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships. And there arose a great storm of wind, and the waves beat into the ship so that it was now full. And He was in the hinder part of the ship asleep on a pillow; and they awake Him, and say unto Him, Master, carest Thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

I hardly need ask which of these contains a universal lesson, and which only an individual experience. And the answer would be the same if the whole story of the Acts of the Apostles were compared with the Gospel story of the life of the Lord.

Not less marked is the difference between the epistles written by the Apostles, and the discourses of the Lord as recorded by Matthew, Luke, and John. With some reluctance and sense of the need of apology, I place the favorite words of Paul in regard to the resurrection side by side with the Lord's words upon the same subject. In Paul's epistle we read:

If the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (1 COR. xv. 16–22.)

The Lord said:

Let not your heart be troubled. Believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive

you unto myself; that where I am, there ye may be also. (JOHN xiv. 1–3.)

If all the Epistles were thus put side by side with the Lord's discourses, it would in like manner appear how full of the states of their time, of imperfect understanding, of doubtful knowledge, are the one, and how full of Divine knowledge and of the eternal standards of heavenly and Divine life are the other. It is a marvel that the Christian Church has given so large a measure of precedence to that which is in comparison so limited, temporary, and imperfect. No doubt this has protected the Gospels from perversion and rejection during the long period in which Christian life was rejected by the Church as a means of salvation. But when the Lord is truly known, and is loved in the life which He teaches, the teaching of the Epistles will serve for little else than to exhibit the obscurity of even the best period of the first Christian Church.

In applying the principle to the other books of the Word, delicate questions would arise — as, for instance, in regard to the book of Job, and in distinguishing the Chronicles from the Kings, and in regard to some narratives imbedded in the Pentateuch. But enlightened attention would soon see reason in every instance to confirm Swedenborg's distinction between the books that have an internal sense and those that have it not; for the internal sense is the universal sense.

In this sense the inspired Scriptures are the universal story of human life — the life of an individual, the life of mankind, the human life of the Lord. They tell of the innocence of its beginning, as in the garden of the Lord; of the simplicity of its early childhood, the simplicity of shepherd patriarchs; of the large development of knowledge of the world and of the evil of life, as in the history of Israel. They contain in their prophecies the awakening hopes of a true knowledge of God, and in their Gospels the open revelation of Him. The Apocalypse tells of the judgment upon the evils which man's perverse reason has brought into life, and ends with the establishment of the heavenly brotherhood among men, like a golden city alive with the love and the light of the Lord.

And the heart of the whole is in the Psalms, which throb with the hopes, the fears, the joys, the sorrows, the penitence, the gratitude, that the heart of man must always experience in becoming first itself and then the Lord's. A wonderful Book truly is this Word of the Lord; and its wonderfulness lies in the universality of its humanity.

Newtonville, Mass. JOHN WORCESTER.

ISAIAH LV. IN ITS SPIRITUAL SENSE.

THIS chapter, in its spiritual sense, is a general description of the Lord's New Church and of the means by which, and the manner in which, every man who is regenerated becomes a church.

The first three verses show that this work is carried on in us by our receiving the truths of the Lord's Word with affection, by putting away that in us which opposes them, by coming sincerely and humbly to Him, and by earnestly applying the truths to the government of our life. If we do this we shall have spiritual life and peace given to us internally by Him, and shall acknowledge Him as the source of all truth, and of all spiritual life and peace.

We shall also find that the affections of our natural man which had not hitherto recognized or acknowledged the Lord — such as our various social and domestic affections, and even those of civil life — will come, one after another, and put themselves under His influence, and live from Him. This is meant in the fourth and fifth verses.

Verses six and seven show that all this involves repentance, and that this is the only means by which this internal work can go on in us. We are born into inclinations to many wrong things, but if we wish to learn to do right, the Lord will show us those wrong things in us one by one, and enable us to put them away.

The eighth and ninth verses signify that we know not how this work is carried on in us, and cannot see its working, but that the Lord does it in His own orderly way.

The tenth and eleventh verses, which are now to be considered, show us the way in which and the order by which He carries on this internal work in us. They show us that it is by His coming in us — by His coming to us outwardly in the truths of His Word, and in us inwardly by giving to us the spiritual understanding of them in their application to our life.

"For as the rain cometh down, and the snow from heaven." Rain and snow are from water; and water, in the spiritual sense, signifies truth. Baptism is a washing with water, to signify that we are to be regenerated by applying truths to our affections and life, and washing them as it were, and purifying them, by the truths.

Truth is also refreshing and grateful to the soul that is in search of it, as water is to him that is thirsty. Truth is likewise beautiful, bright, clear, and sparkling, like water in the sun. It also refreshes the mind, and enables it to bring forth the fruits of a good life, as water does the earth, by descending upon it in showers; and this is the form in which it is here spoken of.

But the great reservoir of water on the earth is the sea, and a very remarkable and important operation must be wrought upon it, and a most important change must be made in it, so as apparently to change its very nature, before it can descend upon the earth in showers. It must be acted upon as it lies heavy in the sea, by the warming rays of the sun of heaven, until it is expanded into steam or vapor, and rises into heaven in clouds.

And just so it is with the truth in our minds. We store up truths — the commandments and other truths of the Word, and the doctrines of the church — in our minds or memories; and they lie there as it were an ocean of them. In this condition they appear to us altogether as our own acquisition, and we regard them as such.

To all spiritual purposes they are dead within us. Though they are drawn from the Lord's Word, and the revealed doctrines of His church, there is no acknowledgment of Him in them. We may think we acknowledge Him in them, and may

talk of them as coming from Him; but acknowledgment is not that which is set before men — it is of the heart before Him within. And it may take place within us without the notice of others; and even without our own for a time.

But the beams of the Sun of Heaven — something of the Lord's own love — must be shed down upon that reservoir of truths within us, or they will stagnate and become deadly in us. The Spirit of the Lord must move or hover upon the face of the waters, and a firmament or expanse must be spread out in our minds, dividing the waters which are under the expanse from the waters which are above the expanse. Those above the expanse are the truths which have been elevated from the lower into a higher region of our minds by the influence of the Sun of Heaven — the Lord's own influence — within us.

And this influence produces acknowledgment. The truths were held as ours; but we begin to think whether they must be obeyed or not; and the silent influence of the Lord's Spirit within us, if we can receive it, enables us to see and feel that they must be obeyed — that they are Divine, that they are from the Lord; and this carries them up into a different, a higher, the heavenly region of the mind, and they are acknowledged or recognized as the Lord's truths.

But they are still truths; they have not yet become goods, nor have they produced their fruit in us. We may not see that they stand very differently in our minds from our former estimation of them; but if an angel were to look into our minds, they would appear very differently to him; and they appear differently to us if we are able to look at them with discernment.

But let us remember that truths, before they can do us any good, must be acknowledged to be the Lord's; and the reason is this: Truths to do us good, and lead us to heaven, must be lived by. But if we regard the truths as our own, living by them will fill us with the feeling of our own merit. But when we see the Lord in them, and see them to be His, we shall obey them in His fear. We shall feel that they are given to help us put away our evils as sins against Him; and

this is a state of mind which is capable of receiving true spiritual life from Him.

The entire Scriptures are such truths as these; and when thus elevated in our minds they are called clouds in the Word. The pillar of cloud which led the Israelites through the desert, signifies the Word; and the Word is the clouds of heaven, in which the Lord comes in His second advent. He has come in these clouds; and the "power and great glory" in which He was to come, are the spiritual sense which He now reveals.

But the Word is not the clouds of heaven to every one. To some it is a stagnant lake of muddy water, or a restless sea. It is the clouds of heaven to no one but him who heartily acknowledges the Lord in it. Some say of it, "The river is mine, and I have made it for myself." Others, like Naaman, think it no better than the waters of Damascus.

"As the rain cometh down, and the snow from heaven." Rain signifies truth; and snow, from its whiteness, signifies truth in its purity. Their coming down from heaven signifies not only that the truth comes down to us from the Lord, but that it is acknowledged by us that it does. That rain and snow here mean truth, is manifest from the next verse, which says, "So shall my Word be." The Lord's Word is evidently His truth.

"And returneth not thither, but watereth the earth." The rain, like the light and heat of the sun, can go in only one direction. We never see the rain going up from the earth into heaven, nor the earth sending its light and heat up to the sun. Influx, or inflowing life, can proceed but in one direction — from the Lord to His creatures, from above downwards, from within outwards, from the centre to the circumference. He can give and we can receive; but the process cannot be inverted. We can give nothing to Him. His Spirit can flow into us with His truth and His life; but the influx cannot be made to pass the other way. We cannot flow into Him with anything — everything comes from Him. This is meant by its being said that the rain returneth not.

"But watereth the earth." The earth is the soil in which

we sow seeds. Seeds signify truths, as is manifest from the Lord's own words, "The Sower soweth the Word." The sower sows seeds, which are here said to be the Word, which is evidently truth.

Seeds are sown in the earth and are cherished and nourished by its warmth and its moisture. The earth, therefore, signifies the affection with which we receive truth. The earth, in a general sense, signifies our natural man, as the heaven does our internal or spiritual man. But when the sowing of seeds and the raising of crops are spoken of, the earth signifies the affection of our natural man with which we receive truths and cherish and nourish them in our life.

Truths are of great variety, and they do us good in a great variety of ways. They are therefore signified by a great variety of things in nature. So far as they have firmness and power of resistance, they are signified by stones and rocks. So far as they implant new principles in our hearts, to become strengthened in us and be brought into our life, they are signified by seeds. So far as they are used by us to defend our principles, our doctrine, or our character, they are signified by swords, and other weapons of war. And so far as they are used by us to refresh and to promote the growth and activity of other truths already implanted in our affections, they are signified by a refreshing rain.

When a particular truth has been received into our affections, and we are endeavoring to bring it into our life, the reading of a portion of the Word is to us like a refreshing shower. It causes that truth "to bud" — that is, to put forth a new activity towards a good life; and it causes it "to bring forth" — that is, to produce the actual works of a good life in us.

"That it may give seed to the sower, and bread to the eater." When the seed of truth has brought forth the fruits, the works, of a good life in us, those very fruits, like all fruits, contain within them more seeds — more truths of the same kind of life — or they enable us to see an abundance of truths relating to similar things of good life. They also afford us a supply of spiritual food.

"So shall my Word be that goeth forth out of my mouth." So far as the church at large is concerned, this means the giving of a new revelation from the Lord, which is the same as a new coming of Him. So far as the individual regenerating man is concerned, it means the coming of the Lord to him and in him. When the Lord comes, He comes in His truth — His Word.

It was thus that He came to the Israelites; for His coming to them consisted in His giving them the Ten Commandments and the Word of the Old Testament. When He came in the flesh, He is called the Word; as may be seen in the first fourteen verses of John's Gospel. When He came to establish the New-Jerusalem Dispensation, it was by revealing the spiritual sense of the Word which He had already given, and thus showing that there were degrees of spiritual and heavenly life in us inconceivably above all that men had known of for ages. For the spiritual sense of the Scriptures was known in the earliest times, but had been lost for several thousand years.

But every step in regeneration is the coming of the Lord to the regenerating person. He comes to him first in some truth of His Word outwardly. This truth is taken into his mind, is reflected upon, and is acknowledged to be from the Lord; and then the Lord comes to him inwardly in the spiritual power of that truth. Then may that truth be said to "go forth out of His mouth."

"It accomplishes also that which He pleases." He gave it to eradicate evil out of the heart, and to introduce and implant heavenly life and heavenly good. This is what He pleases, and it accomplishes this.

And "it prospers also in the thing whereto He sent it." He sent it as a messenger of His truth to introduce more truths into the mind, as needed. And it does so; for he who has experienced the regenerating power of one truth in his heart, finds that he needs to bring many more truths to its aid, and he will go for them to the source from which that came. Thus its work prospers.

What He pleases is that all should receive His good and

His love indefinitely, and become in their measure like Him — become celestial. This is the coming of His Word and of Himself in us. But what He sent it for is that we may receive it, live according to it, and become spiritual. Thus in His New Church all will be either celestial or spiritual.

"For ye shall go out with joy, and be led forth with peace." These words are a farther description of the spiritual and celestial state of the church, or of the individuals in it. We begin in the work of regeneration by learning truth, by endeavoring to understand it, by receiving it with joy, by applying it to life, and by having it do some of its genuine work in us. This is the progress of spiritual life distinctively. In all this our own work is prominent in our minds. It seems to us that it is we that are going forward, going forth, "going out."

But when we come into a state of genuine good, into the life of the genuine love of goodness, and are more in the feeling of doing good itself than of living according to truths; in this state we distinctively perceive that the life that comes into us within is the Lord's, and not ours. We do not think of ourselves; nor do we seem to "go," but to be led — to "be led forth" — and we are led in "peace."

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." This and also the next verse are a further description of the celestial and spiritual life of the church. Mountains and hills, being elevations, signify elevations of the internal life.

Mountains signify love to the Lord, and hills love to the neighbor; and their breaking forth into singing signifies that these loves shall be exercised in us with the fulness of joy of heart. Trees signify the perceptions of truth, and field the church as to doctrine, and the clapping of hands the expression of gladness for truth. "All the trees of the field shall clap their hands," signifies that the members of this church shall experience the fulness of gladness and delight in the perception and understanding of truths in abundance.

"Instead of the thorn shall come up the fir-tree; and in-

stead of the brier shall come up the myrtle-tree." All these are vegetable products, and vegetables have reference to the things of the understanding; as animals, because they live and feel, have reference to the will and its affections.

But truths are received into the understanding, and are held there by good affections and loves in the will; and falsities are received and held in it by evil affections and lusts. The thorns and briars here mentioned, signify false opinions and persuasions grounded in greater and less degrees of evil. These are to be put away, and the opposite perceptions of truths, grounded in celestial and spiritual affections, are to be received instead. These latter are denoted by the fir-tree and the myrtle-tree.

"And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Name signifies essence, and it also signifies manifestation. Thus, in the clause in the Lord's Prayer, "Hallowed be Thy Name," name signifies all that the Lord has manifested or revealed concerning Himself, and all, therefore, that we know of Him. A sign signifies a more external manifestation of Himself, one that is less interiorly perceived and received. As the two are here used correlatively to each other, name signifies the manifestation or presentation of Himself in the gift of His love and His goodness in the heart internally, as He does to the celestial; and sign, His manifestation of Himself in the gift of His truth, and the faith, the understanding, and life of truth interiorly, as He does to the spiritual.

The Lord manifests Himself, and angels and good men receive that manifestation, and acknowledge and glorify Him on account of it. They acknowledge Him in heart, and glorify Him in their life. Thus the perceptions of truth, signified by the fir-tree and the myrtle-tree, which are the celestial and the spiritual in their natural rational man, or their rational practical life, become in them a name and an everlasting sign to the Lord.

That it "shall never be cut off," signifies that this shall go on increasing for ever. All the life they live and exhibit is His life manifested in them, either in love or in wisdom, in

goodness or in truth; and thus they are "to the Lord for a name, and for an everlasting sign."

The last two verses are a description of the life of the men of the church which this chapter describes. They will be in love to the Lord, that is, they will love above all things His influence flowing into them and working in them. They will be in love to the neighbor; yea, they will love him better than themselves; for they will live the life of the Lord's new commandment: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And being in these loves, and in the life of them, they will be in all practical wisdom, in innocence, and in peace.

T. B. Hayward.

TRUSTING.

Here on this neck of land
I stand.
The ocean breaks with sullen roar,
Its white-capped waves dash on the shore,
And parting, sink to rise no more.

A stormy, restless sea
Taunts me!
On either hand skies, waters meet,
Without one sail my eyes to greet,
While rising tides wash o'er my feet.

I walked with backward tread,
He led
Me through the stretch of fertile land,
Through barren wastes of rock and sand,
And here I wait; wait his command.

Waiting, his love I fully trust,
I must!
I know his hand will set me free,
And though the way I cannot see
I know his love is guiding me.

— *Eliza Lamb Martyn, in Boston Transcript.*

THE RITE OF CONFIRMATION IN CONNECTION WITH BAPTISM AND THE HOLY SUPPER.

In the report of the meeting of the Council of Ministers, held in Washington, in 1889, published in the *Messenger*, for May 29, it is said:

> The Council proceeded to consider a report "On Confirmation," from a Committee appointed to report concerning it, presented by the Rev. Wm. B. Hayden. The report consisted of an account of Mr. Hayden's own practice concerning the use of this rite. . . . A resolution was finally adopted in which the Council disavowed regarding the rite of confirmation as to be compared in importance with the sacraments, but affirmed that it regarded this rite as useful in the practices of the church.

In the report of the Council to the Convention "it was requested that the Council be discharged from the further consideration of the subject of Confirmation, which was granted." (*Messenger* for June 5, 1889.) It appears also that Rev. John Worcester presented a report on "The Revision of the Book of Worship," referring mainly to the responsive and musical part of the book. It is under the subject of any contemplated revision of the "Book of Worship," that the following paper on "The Rite of Confirmation in connection with Baptism and the Holy Supper," is presented.

In the NEW-JERUSALEM MAGAZINE for April, 1855, p. 493, is a report on the Rite of Confirmation, made by a Committee of the Boston Society, and signed by John H. Wilkins, as Chairman. The report is introduced by the following statement:

> Those who have examined the new Book of Worship must have observed that it contains an entirely new service for Confirmation. This subject has recently attracted the attention of the Society of the New Church in Boston, and the following report of the Church Committee has been adopted, to take effect after the quarterly meeting in April.

The report proceeds to say:

The mode of admitting receivers of the Heavenly Doctrines into the New Church has been different in different places. In some, and perhaps most, places out of New England, the reception of baptism by a minister of the New Church, in cases of adults, has been, and is, regarded as entitling them to partake of the Holy Supper; and, in cases where the person was baptized in early years, it is supposed that nothing further has been required than the attainment of his or her majority, in order to come into the enjoyment of the same privilege. Ever since the practice has prevailed in the General Convention of having the Sacrament of the Supper administered at its meetings, all adult persons who have been baptized into the New Church have been invited to partake of it. But, in all the societies in New England, and perhaps in some others, a more formal reception has been regarded as proper, and has been required. It seems to be quite desirable that a uniformity of practice in this respect should prevail throughout the societies of the New Church — especially those that unite with the General Convention. As a means to facilitate the attainment of this object, the Confirmation Service, prepared and inserted in the new Book of Worship, seems to be well adapted.

Turning now to the Book of Worship of the time mentioned, we read as follows:

CONFIRMATION.

There are two Sacraments in the church, Baptism and the Holy Supper. Baptism represents the removal of evils and falsities by means of truth; and the Holy Supper represents the reception of goods and truths from the Lord. Besides these there are no divinely appointed Sacraments.

It is proper, however, that those persons who were baptized in infancy or childhood, should, when they come to adult age — and those adults who are baptized before they come to a full knowledge and acknowledgment of the doctrines of the New Jerusalem — should, after a suitable time, make a full acknowledgment of the doctrines, and of their desire and effort to live according to them. For this purpose the following service is prepared.

In the service for the Holy Supper, is the following:

THE SACRAMENT OF THE HOLY SUPPER.

Persons who have been introduced into the New Church by

Baptism, and who have arrived at maturity (which with males is at the age of twenty-one, and with females at the age of eighteen years), who have made a full acknowledgment of their faith in the doctrines of the church, and declared their desire and intention to live according to them, and who are in a state of charity and peace with their brethren, are regarded as proper persons to receive the sacrament of the Holy Supper.

In the Book of Rites and Sacraments, recently prepared by the General Convention, Confirmation is spoken of as the first communion, and the following is said of it:

When a person has been baptized as an infant, or before being instructed in the truths of the New Church, and afterwards, by receiving instruction and endeavoring to reform his life according thereto, has made suitable preparation for the Holy Supper, and desires to partake of it, it is fitting that he should openly declare his desire and intention; in order that he may make just confession to the Lord, and that the church may welcome him to the enjoyment of this great blessing.

In the case of adults who have not been baptized before coming to a rational acknowledgment of those truths, receiving the Sacrament of Baptism may be considered a sufficient declaration and profession; in which case the minister may make use of the fuller statement of doctrines which is given in this service, and any other portions of it that he may desire.

In the same book the minister is directed to give an exhortation and invitation on the Sunday before the day appointed for the administration of the Holy Supper, saying that he will, through the Divine assistance, administer the most holy Sacrament of the Lord's Supper to all such as are devoutly disposed to partake of the same, and earnestly exhorting them to prepare for the same by self-examination and repentance. There is also suitable material in the same book for holding meetings preparatory for the Holy Supper.

But what do the doctrines teach with respect to the meaning and uses of Baptism and the Holy Supper?

All the burnt offerings and sacrifices in the Jewish Church . . . were called Bread; when therefore sacrifices were abolished, and other things succeeded instead thereof for external worship, it

was commanded that bread and wine should be used for this purpose. Hence bread signifies . . . the Lord Himself, and His love towards the whole human race, and whatever appertains to that love; also man's reciprocality to the Lord and towards the neighbor; thus it signifies all things celestial, and the wine all things spiritual. . . . This external symbolical [ordinance or institution] was enjoined, because the greatest part of mankind are principled in external worship, and therefore without somewhat external there would remain scarce anything of a holy principle appertaining to them; wherefore when they live in love to the Lord and charity towards their neighbor, they have an internal principle appertaining to them, although they do not know that this is the very essential internal principle of worship; thus in their external worship they are confirmed in those good things which are signified by bread. (A. C. 2165.)

But it must be known well that a man beginning to repent ought to look to the Lord alone; if he looks to God the Father only, he cannot be purified; nor if he looks to the Father for the sake of the Son; nor if to the Son as only a man. For there is one God, and the Lord is He, His Divine and Human being one Person. . . . That every one beginning to repent may look to the Lord alone, He instituted the Holy Supper which confirms the remission of sins in those who repent. It confirms it, because in that Supper or Communion every one is kept looking to the Lord only. (D. P. 122.)

The Christian Church adores the Human of the Lord as Divine in external worship, especially in the Holy Supper, because He said that the bread in that Supper is His body, and the wine His blood: but they do not make His Human Divine in doctrine, for they distinguish between the Divine and Human. (A. C. 4692.)

They who live the life of faith, adore the Lord with bended knees and humble hearts as God the Saviour, thinking nothing at the time from doctrine concerning the distinction between the Divine and Human; in like manner in the Holy Supper. (A. C. 4724. See also A. E. 30.)

"Jesus took the cup, and gave it to them, saying, Drink ye all of it; for this is My blood of the new covenant." By the blood of the new covenant or testament, nothing else is signified but the Word, which is called a Covenant and Testament, Old and New, thus the Divine truth therein. As this is signified by blood, there-

fore the Lord gave them the wine, saying, This is my blood; and wine signifies Divine truth (n. 316); it is also on this account called the blood of grapes (GEN. xlix. 11; DEUT. xxxii. 14.) This is again evident from these words of the Lord, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you. . . . He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him" (JOHN vi. 50–58). That by blood is here meant Divine truth, appears manifestly, because it is said that he who drinks has life, and dwells in the Lord, and the Lord in him. That Divine truth and a life conformable to it effects this, and that the Holy Supper confirms, might be known in the church. (A. R. 379.)

This same language is used in T. C. R. 706, in the chapter on the Holy Supper. Thus five times does Swedenborg say that the Holy Supper confirms.

But let us learn more about Baptism and the Holy Supper.

The ordinance of baptism is intended as a sign that the person baptized belongs to the church, and for a memorial that he is to be regenerated: for the washing of baptism signifies nothing else than spiritual washing, which is regeneration.

All regeneration is effected by the Lord, through the instrumentality of the truths of faith, and of a life in accordance with them. Baptism, therefore, is a testification that the person baptized belongs to the church, and is capable of being regenerated: for it is in the church that the Lord, who alone regenerates man, is acknowledged; and there also is the Word, which contains the truths of faith by which regeneration is effected. These truths the Lord teaches in John: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (iii. 5). Water, in the spiritual sense, here signifies the truth of faith derived from the Word; the Spirit, a life according to that truth; and being born, being regenerated thereby.

Since every one who is regenerated also undergoes temptations, which are spiritual combats against evils and falsities, the water used in baptism likewise signifies those temptations.

As baptism is appointed a sign and memorial of those things, man may be baptized as an infant; and if he has not been baptized in his infancy, he may be baptized as an adult.

Let those, therefore, who are baptized, remember that baptism

itself confers neither faith nor salvation, but merely testifies that they will receive faith, and be saved, if they are regenerated.

Hence may be seen the import of the Lord's words in Mark: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned" (xvi. 16). Here to believe signifies to acknowledge the Lord and to receive divine truths from Him by means of the Word; and to be baptized is to be regenerated by the Lord by means of those truths. (H. D. 202–208.)

The *First Use* of baptism is, introduction into the Christian Church, and *at the same time* insertion among Christians in the spiritual world. (T. C. R. 677.)

The *Second Use* of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and follow Him. (T. C. R. 681.)

The *Third Use* of baptism is, that man may be regenerated. (T. C. R. 684.)

Thus baptism signifies initiation into the church, and into those things which are of the church; thus it signifies regeneration, and those things which are of regeneration; not that by baptism any one is regenerated, but that it is a sign of it, which he should remember. (A. C. 4255.)

The Holy Supper was instituted by the Lord to this end; that the church might thereby be conjoined with heaven and with Himself. (H. D. 210.)

The two Sacraments, Baptism and the Holy Supper, are, as it were, two gates to eternal life. Every Christian man, by baptism, which is the first gate, is admitted and introduced into the things which the church teaches from the Word concerning another life; which all are means by which man may be prepared for and led to heaven. The other gate is the Holy Supper, through which every man, who has suffered himself to be prepared and led by the Lord, is admitted and introduced into heaven. There are no more universal gates.

After the first gate there is a plain, over which he must run; and the other is the goal, where is the prize, to which he directed his course: for the palm is not given till after the contest, nor the reward till after the combat. (T. C. R. 721.)

These Sacraments may also be compared to a double temple, one of which is below, and the other above; and in the lower of which the gospel concerning the new advent of the Lord is

preached, and also concerning regeneration and thence salvation by Him. From this temple, around the altar, there is an ascent into the upper temple, in which the Holy Supper is celebrated; and thence a passage into heaven, where the Lord receives them.

They may also be compared to the tabernacle, in which, behind the entrance, appeared the table upon which the bread of faces was arranged in order; and also the golden altar of incense; and in the midst, the candlestick with the lamps lighted, by which all those things come into view; and at length, for those who suffer themselves to be illuminated, the veil is opened to the Holy of Holies, where, in the place of the ark, in which the decalogue had been, the Word is laid up, over which was the propitiatory, with cherubs of gold. (T. C. R. 669.)

The Holy Supper contains all things of the church and all things of heaven, universally and severally. (T. C. R. 711.)

The Lord is in the Holy Supper in His fulness, with His whole redemption. (T. C. R. 716.)

The Lord is present and opens heaven to those who approach the Holy Supper worthily; consequently, as Baptism is an introduction into the church, so the Holy Supper is an introduction into heaven. (T. C. R. 719.)

They approach the Holy Supper worthily, who have faith in the Lord and are in charity towards the neighbor, thus who are regenerate. (T. C. R. 722.)

The Holy Supper, to those who approach it worthily, is like a signature and seal that they are the sons of God. (T. C. R. 728.)

From all this the conclusion is irresistible, that the rite of Confirmation is wholly unnecessary. If we require, wish, provide, intend, or regard it as fitting that men should receive it, we so far rob Baptism and the Holy Supper of what they are entirely competent to effect, and for which they were instituted and commanded by the Lord.

Baptism is the Christian sign; it introduces and initiates into the Christian Church at whatever age received; it is a memorial or reminder that man is to be regenerated by the truth of faith and a life according to it; and when he is baptized man acknowledges and follows the Lord who was Himself baptized. The Holy Supper is also a sacrament of repentance; it confirms; it conjoins man with the Lord and

heaven; in it the Lord is wholly present; to those who receive it worthily it is a signature and seal that they are the sons of God; it contains all things of heaven and the church universally and severally. Let the New Church therefore but take its place as the new and true Christian Church, and instruct and prepare men by all possible means and ways to receive Baptism and the Holy Supper in that church, as set forth by these words from T. C. R. n. 700:

> Because real Christianity is now beginning to dawn, the Lord is now establishing a New Church meant by the New Jerusalem in the Apocalypse, wherein God the Father, the Son, and the Holy Spirit are acknowledged as one because in one Person, it has pleased the Lord to reveal the spiritual sense of the Word, in order that this church may come into the very use and benefit of the sacraments, Baptism and the Holy Supper; and this is done when men see with the eyes of their spirit, that is, with the understanding, the holiness concealed therein, and apply it to themselves by the means which the Lord has taught in His Word.

The time was when men were required not only to be baptized and confirmed before coming to the Holy Supper, but also to be members of some New-Church Society. Adults have also been baptized in the forenoon and confirmed in the afternoon of the same day. It is now seen to be wrong to require men to be members of a New-Church Society before coming to the Holy Supper, and we believe that it is just as wrong to require, expect, or wish them to be confirmed previous to receiving the Communion. And it is also now provided that those who are baptized in adult years shall not be required to be confirmed. The young on coming to adult age should be prepared, not for confirmation, a purely human ceremony, but for the Holy Supper itself, since thus do they assume the duties and obligations of their baptism, and are confirmed in their faith and charity. A person will join a particular society of the church for the purpose of furthering its object, which may be said to "be in general, to promote the knowledge, understanding, and use of the Heavenly Doctrines of faith and charity, as set forth for the New Church in the theological writings of Emanuel Swedenborg; and in

particular to maintain the public worship of God in His Divine Humanity, the Glorified Lord Jesus Christ; preaching and teaching from the Sacred Scriptures in accordance with the Doctrines of the New Church; the administration of the Sacraments of Baptism and the Holy Supper, and to promote a life according to the Divine Commandments."

Finally, as the Lord wonderfully provided by means of the Holy Supper that men might look to Him alone in repentance, and worship Him in His Divine Humanity (D. P. 122; A. C. 4692, 4724), in spite of all the false doctrine which invaded the Christian Church; so has He provided Baptism as the Christian sign and sign of introduction into the Christian Church.

And of Baptism and the Holy Supper we are told:

The correspondences by which the Word as to all and each of its parts has been written, possess such power and strength, that the Word may be called the power and strength of the Divine Omnipotence, for through these correspondences the natural acts conjointly with the spiritual, and the spiritual with the natural; thus the all of heaven with the all of the world. Thence it is that the two sacraments are correspondences of spiritual with natural things; thence is their strength and power. (Invit. N. C. 45, 59.)

When the Lord was in the world He preached the Gospel, read the Word in the synagogue, was baptized, ate the passover with His disciples, and then instituted the Holy Supper, and at the end of it sang with the disciples a hymn or psalm. The Lord also prayed, and taught the disciples to pray. The Lord commanded His disciples to preach the Gospel, to baptize in His name, and of the Holy Supper said, "This do in remembrance of me." Wherefore we are taught:

When the Lord came into the world, He annulled the representatives which were all external, and instituted a church of which all things were to be internal; thus the Lord dispersed figures and revealed the very forms, as one withdraws a veil or opens a door, and causes the interiors not only to be seen, but also to be approached. Out of them all the Lord retained but two, which should contain all things of the internal church in one complex; these two are Baptism in the place of washings, and the Holy Supper in place of the lamb. (T. C. R. 670.)

Thus in the Christian Church for all the purposes of its worship, we have prayer, praise, reading the Word, preaching, baptism, and the Holy Supper, as of Divine example and appointment. The Sabbath was also abrogated, and made a day of rest from labors; of worship, instruction, and meditation in spiritual things, and of doing good to the neighbor. (See T. C. R. 301.)

Let us therefore keep strictly to these things, not multiplying forms, ceremonies, days, and seasons of merely human origin or expediency, however desirable they may seem, since they are all provided for in the things already mentioned. Let us not require men to do what the Lord does not ask of them, remembering that "all worship is performed according to those things which are commanded in the Word" (A. C. 9925). Let all be taught that whoever has been baptized should come to the Holy Supper on reaching adult years, and that they come worthily who have faith in the Lord and are in charity towards the neighbor.

Detroit, Mich. ALBINUS F. FROST.

LUCK.

LUCK is the tuning of our inmost thought
To chord with God's great plan. That done, ah know
Thy silent wishes to result shall grow,
And day by day shall miracles be wrought.
Once let thy being selflessly be brought
To chime with universal good, and lo!
What music from the spheres shall through thee flow!
What benefits shall come to thee unsought!
Shut out the noise of traffic! Rise above
The body's clamor! With the soul's fine ear
Attune thyself to harmonies divine.
All, all are written in the key of Love;
Keep to the score, and thou hast naught to fear.
Achievements yet undreamed of shall be thine.

— *Ella Wheeler Wilcox.*

THE DOUBLE PSALM.

EVERY reader of the Psalms who has become at all familiar with them knows that the Fourteenth and Fifty-third, beginning, "The fool hath said in his heart, There is no God," are almost identical. He has noted, however, that one uses to some extent the Divine name Jehovah, translated "Lord," while the other uses throughout the name Elohim, translated "God." They are not precisely alike, but the commentators generally regard them as one. Lange's commentary regards LIII. as a remodelling of XIV. Hupfeld sees no difference. Alexander calls LIII. a second edition not intended to supersede the first. Hengstenberg says that XIV. recurs once again in LIII., with certain alterations. Kirkpatrick says the same. Ewald makes LIII. a copy of XIV. Cheyne regards LIII. as a corrupted form of XIV. Prof. T. C. Murray, of Johns Hopkins, regards XIV. and LIII. as the same poem — XIV. edited with great care from good manuscripts, but LIII. done from imperfect manuscripts, or from a later hymn-book. Bishop Perowne says that LIII. is only another version of XIV., which is the original, and that LIII. is an adaptation by a later poet to the circumstances of his own time, and in another place he says that XIV. reappears in LIII. with variations.

Even our own Clowes, when in his excellent compilation of doctrine from the Psalms he comes to the fifty-third, does not take it up as he might have done but says, "As this psalm is the same, with inconsiderable differences, as XIV., the reader is referred to the notes on that psalm."

But there is at least a probability that this case cannot be dismissed so hastily. It may well be that the doctrine of repetitions in the Word comes in here, and will be found to be applicable to this remarkable duplication. Certainly we cannot suppose that the one is an imperfect copy of the other. Let us note then the doctrine in regard to apparent repetitions:

There are often pairs of expressions in the Word which appear as repetitions of the same thing. They are not repetitions, however, but one relates to good and the other to truth. (S. S. 81.)

That in the Word there are two expressions which appear like repetitions of the same thing, may be seen by readers who attend to it, as brother and companion, poor and needy, nation and people, joy and gladness, justice and judgment. (T. C. R. 250.)

There are two things which make the essence of God, the Divine Love and the Divine Wisdom; or what is the same, the Divine Good and the Divine Truth. These two in the Word are denoted by Jehovah God; by Jehovah, the Divine Love or Good, and by God, the Divine Wisdom or Truth. In the Word sometimes only Jehovah is named and sometimes only God. Where it treats of the Divine Good then it says Jehovah, and where of the Divine Truth, God, and where of both, Jehovah God. (T. C. R. 85.)

Here we are told that the very common repetitions of Scripture, especially noticeable in the Psalms, are only apparently such, and that a great number of pairs of expressions might be named, including at the head of the list the Divine names Jehovah and Elohim. Modern critics have so elaborated the distinctive use of these names that they regard them as indicating different writers — the one a Jehovist, the other an Elohist. This supposition has been carried to an extreme, but it is founded upon the truth that the distinctive usage of the names has a cause behind it. This cause, not otherwise understood, is now made known to us in the very quality of the Lord whose two essentials are so indicated. Consequently, when one name predominates, we know that the quality which it denotes is prominent. If, therefore, we have two psalms so nearly alike that only the difference as to Divine names has been noticed, it follows that the Jehovistic one must relate to good rather than to truth, and the Elohistic to truth rather than to good.

One further suggestion comes in here which is of great importance in this case. We know that there are two great divisions of orderly human life which embody this difference of good from truth. They are called in the doctrines, "kingdoms":

Heaven is divided into two kingdoms, of which one is called celestial and the other spiritual. (H. H. 21.)

They are distinguished as the good of love to the Lord and the good of charity towards the neighbor. (H. H. 23.)

And we also know that there are three degrees of heavenly life, which are called celestial, spiritual, and natural, and that men of the natural or lowest degree of heavenly life have either the celestial or the spiritual quality in their natural degree. Thus, those who in the lowest degree are celestial, are called celestial natural, and those who are spiritual are called spiritual natural. (H. H. 31.) From these familiar ideas we conclude that of two of these apparently identical expressions in the natural sense of Scripture, for example, justice and judgment, the one is celestial and the other spiritual. May we also conclude that of two psalms so nearly alike as the fourteenth and fifty-third, the one is celestial natural as we have it in its literal meaning, and the other spiritual natural? Putting the same question in different words, may the same Divine truth have descended to us through the celestial kingdom into the Jehovistic form of the fourteenth, and through the spiritual kingdom into the Elohistic form of the fifty-third?

If this be granted as possible, the solution of the problem seems to have been reached. We have here two versions, — one celestial in tone, the other spiritual in tone — of the same psalm. They cannot be confounded without losing the bearing of both upon the regenerating life. If the will needs the one, the intellect needs the other. If in those states when love is most active we need the fourteenth, then in those states when reason is more active we need the fifty-third. Neither can be spared without serious loss. Neither can be made to take the place of the other. As we repeat the one, it opens to us influx through one part of the heavens, as we repeat the other, it opens to us influx through the other part. Here, in apparent confusion, is the very order of heaven embodied. We here are enabled to see how the infinite truth, which is above the heavens, adapts itself to the varying states of angels and men.

Holding this theoretical view in mind let us look at the psalms in detail. They are so brief that we may almost carry them in memory, but it will be best to place them side by side before our eyes:

XIV.

To the chief Musician. *A Psalm* of David.

1. The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good.

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

5. There were they in great fear: for God is in the generation of the righteous.

6. You have shamed the counsel of the poor, because the Lord is his refuge.

7. Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

LIII.

To the chief Musician upon Mahalath, Maschil. *A Psalm* of David.

1. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

2. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

3. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one.

4. Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

5. There were they in great fear where no fear was; for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

6. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

It is first noticed that one has seven verses and the other but six. This is of no consequence because the numbering

was evidently done without comparing one with the other, so that verses five and six in the first correspond to verse five in the second.

We notice that the inscriptions are not alike, one being lengthened. The one has simply, "To the chief musician, a psalm of David," which is expressed in the Hebrew by only two words, the literal meaning of which is "for the chief—David's." But the other inserts between these certain other words which the Bible gives in the form, "To the chief musician upon Mahalath, Maschil, a psalm of David." This the revisers give in the form, "For the chief musician; set to Mahalath, Maschil of David." Mahalath is here taken to be a tune, a sombre one, as the word means sickness. Maschil may be taken to mean a pious song. The whole subject of the inscription is a difficult one, and does not require our attention at present, except to point out that the additional word Mahalath gives a direction for a plaintive air, but that no such direction is given with the Jehovistic psalm.

This gives us a clue to the distinction implied in the meaning of the Divine names. The name "God" applies to the truth which condemns, but the name "Jehovah" to the good which forgives. "Truth condemns a man to hell, but the Lord from good, that is from mercy, saves him." (A. C. 2447.) Not that the psalm changes its character wholly in leaving out the name "Jehovah," and taking the name "God," but that it changes it to a degree by approaching more nearly to judgment from truth.

The first verses are exactly the same, except that the one has the word "works," where the other has the word "iniquity," which is a more severe expression; and that is the change which we should expect, if any were made. It will be noticed that both verses have the phrase, "There is no God." The same name is used because it is the foolish or unwise man who speaks.

The next verses are just the same in the revised version, except as to the names, and here we should expect the names to be different for the reason already given.

Coming to the third verse we note a very slight difference

between "They are all gone aside," and "Every one of them is gone back," and this difference is in the Hebrew between the words *sar* and *sag*. We can see that to go back in a rebellious spirit is a more evil act than to go aside from the way. Thus as before the fifty-third has the more severe expression.

In the fourth verse we have Lord and God as a distinction, and also the one has "all the workers of iniquity," the other, "the workers of iniquity."

But now we come to those parts of the two psalms which differ most. The effect is heightened by the fact that what makes a single verse in one is divided into two in the other; but this, as has been said, is not of importance. The two begin just alike with the words, "There were they in great fear," literally, "They feared a fear." LIII. has the additional words, "where no fear was," and this addition seems to make the saying more severe, thus carrying out the general distinction noted.

The reason for this fear on the part of the evil is given differently. XIV. has, "for God is in the generation of the righteous," meaning, of course, that He defends them and makes them powerful against their tempters. The reason given in LIII. is, "for God hath scattered the bones of him that encampeth against thee" — a more intense expression. We seem to see in the first, the assurance of Divine guardianship, and in the second the warning of Divine defence. The first is the more gentle expression, the latter the more warlike. The first is of celestial, the latter of spiritual tone. "God is in the generation of the righteous" is the comforting thought; the other is the courageous thought with the idea of combat in it.

In the next and last part of these varying verses we have a marked difference. XIV. seems to have a distinct sentence, "You have shamed the counsel of the poor, because the Lord is his refuge." Other readings have been attempted here in order to make the sense more plain. Thus the Speaker's Commentary has "Ye may shame, etc."; that is, it is possible to despise the meek because they put their trust in God

and do not defend themselves. The revisers propose to read, "Ye have shamed the counsel of the poor, *but* the Lord is his refuge." The first reading is more nearly right, and the sentence means that the wicked despise the meek because the meek look to the Lord for deliverance. But LIII. has, "thou has put them to shame because God hath despised them." "Rejected" is better here than "despised." This seems to keep the tone of the preceding sentence, while the corresponding words in XIV. seem to change the meaning. It will be noticed, however, that the word "shame" occurs in both passages, though in the one it is the evil who shame the poor, and in the other the good who put the evil to shame. This bears out the general distinction, for the first names the Lord as a refuge, while the second names Him as a judge, rejecting wickedness. The Lord the refuge from evil; God the rejector of evil — these are the thoughts which are distinct yet so similar that we may say that only the points of view change.

We have now come to the closing verse, which is a long one, but without any difference except in the names. "When the Lord bringeth back" and "When God bringeth back," are the phrases. The prayer "O that the salvation of Israel were come out of Zion," would be more exactly rendered, "Who will give the salvation of Israel out of Zion?" but it is the same in both cases.

Thus the two psalms begin and end with the very same words, and are throughout the same except in the passage next to the end, where a difference occurs. Even there, however, it is the point of view rather than the subject which makes the difference.

So far only the literal meaning has been considered, and this because it seemed best to make the comparison there first. What now of the spiritual meaning as it is given us in the treatise on the "Prophets and Psalms." As usual it is given very briefly, and the verses are grouped for the purpose, but what is given sufficiently opens the deeper meaning. It must be confessed that the result of consulting this book is startling, for there is no appearance that the two

psalms seemed to Swedenborg to be in general alike; for he thus explains them: The first three verses of XIV. mean "that there is no longer any understanding of truth and will of good." He does not divide LIII. in just the same way, but takes four verses and says, "that every one has departed from God, no one remaining." This would seem to be especially the meaning of the fourth verse, which is not included in the above language as to psalm fourteen. The next portion of fourteen to be considered is the fourth and fifth verses, and of them we read, "that they do not acknowledge God." To this let us add the sixth, which means "that they are against good and truth." In LIII. we have five and six taken together, and they mean "that they have destroyed the church without cause." This leaves us the last verse, which is separately treated in both cases. In XIV. it is said to mean "that the Lord will save those who are of the church, whence is their joy from Him"; in LIII. it is said to mean "that there is therefore a new church from the Lord."

These interpretations seem different, but when we remember that for the most part the literal meaning is the same in both cases, and when we note how very brief is the interpretation, we may well conclude that these interpretations are rather glimpses of the internal meaning than its full and exhaustive expression. Thus in one case we have "that they do not acknowledge God and are against good and truth"; in the other "that they have destroyed the church"; and we see that here the difference is rather in the words used. Both are referred to class three of topics treated in the internal sense, and the heading of that class of passages is, "the church wholly vastated and its rejection."

There is another way of looking at the internal sense in the same treatise where the passages are classified under general heads. One of these heads, the third, is "The total vastation and destruction of the Jewish Church and then the coming of the Lord." Under this head we find many passages, and among them PSALM xiv. 1–6 and PSALM liii. 1–6. This puts all but the last verse into the same category, for Swedenborg gives each seven verses by making the heading

of LIII. its first verse. It is remarkable that the concluding verse, which is precisely the same in both psalms, should be made an exception of, for xiv. 7 is cited under xvii., "Redemption and salvation from the Lord," and liii. 7 is cited under xi., "The new church from the Lord, faith in Him and good from Him." But note how nearly alike these two classes are. As in xiv. 7 we have the name Jehovah, and in liii. 7, the name God, we must conclude that that made the difference of classification.

But we have not exhausted this comparison of the two psalms as to their internal meaning till we have sought in other places for interpretations of the verses. It happens that a case is easily found in which the closing verse, which we have just been finding in one case under XVII., and in the other under XI., is the one treated of. In A. E. 811, it is quoted in full with a reference to both psalms. The name Jehovah is used alone because found in the first instance. The interpretation is as follows:

> By Zion those are here meant who are in the good of love from the Lord. Their liberation from evil by the Lord and their salvation is meant by "Who will give the salvation of Israel out of Zion?" By bringing back the captivity of the people, is meant from falsities and evils. By "Jacob shall rejoice and Israel be glad," is meant joy by reason of liberation with those who are in the external and internal church; those of the external church being meant by Jacob, and those of the internal by Israel, and by both the nations are meant. (Ps. xiv. 7; liii. 7.)

Here we have the verses understood as one, and interpreted phrase by phrase, and it is made plain that they mean both salvation and a new church.

We have these last verses also quoted in A. E. 850, with less explanation, and yet the general remark made, that "the coming of the Lord and His kingdom in heaven and earth is treated of" is helpful in this study as showing a third way in which the internal meaning can be designated. We find a part of the verses quoted in A. E. 660, with a remark upon the meaning of joy and gladness. There is such a reference to the verses in A. E. 460 as to salvation from the Lord.

So again in A. R. 612, where Zion is the subject, and in A. R. 561, where captivity is the subject.

There are a few passages in which one is cited without the other, but this does not lessen the force of those instances in which the last verses of XIV. and LIII. are given as one verse, having one meaning.

This case seems to be similar to the gospels which put the account of one event into slightly different forms. Essentially the same event it may be contemplated from more than one point of view. So here we have the same psalm expressed in slightly different terms, with the marked difference of the Divine names used to guide us to an understanding of the cause of the variation. The Rev. O. P. Hiller suggests that XIV. means the rejection of the Lord as to good; and LIII. the rejection of the Lord as to truth. This indicates that he had a clearer understanding of the case than Clowes. We would so state the case that it might be thought of as to the point of view, and therefore we would say that XIV. is the celestial and LIII. the spiritual aspect of the rejection of the Lord, and of prayer for His coming to redeem mankind. It is one psalm, but in XIV. it is adapted to the celestial mind, in LIII. to the spiritual. And these forms of the one psalm were probably uttered at different times and were naturally written out as two psalms.

Cambridge, Mass. THEODORE F. WRIGHT.

FREEMASONRY AND SWEDENBORG.

THERE came recently to my notice an "Encyclopædia of Freemasonry," by A. G. Mackey, M. D., in which there is a very long article concerning Swedenborg. If the following extracts from that article are deemed of sufficient interest to the readers of the MAGAZINE, they may find space in its pages.

ADOLPH ROEDER.

A.

Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary, with which all Masonic writers, Germans, French, English, and Americans, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory, either in his writings or in any credible memorials of his life.

B.

Findel (Hist., Lyon's Trans. p. 529), speaking of the reforms in Swedish Masonry, says: "Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it."

Lenning speaks of the influence of his teachings upon the Sweish system of Freemasonry, although he does not absolutely claim him as a Mason.

C.

Reghellini, in his "Esprit du Dogme de la Franche-Maçonnerie," writes thus: "Swedenborg made many very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his efforts to reform that of Rome. For this purpose he wrote his Celestial Jerusalem, or his Spiritual World.* He mingled with his reform,

* NOTE. — There is no work written by Swedenborg which bears either of those titles. It is possible that Reghellini alludes either to the "Arcana Cœlestia," published in 1749–1753, or to the "De Nova Hierosolyma," published in 1758.

ideas which were purely Masonic. In this Celestial Jerusalem the word formerly communicated by God to Moses, is found; this word is Jehovah, lost on earth, but which he invites us to find in Great Tartary, a country still governed, even in our days, by the patriarchs, by which he means allegorically to say, that this people most nearly approach to the primitive condition of the perfection of innocence."

The same writer, in his "Maçonnerie Considerie Comme le resultat des Religions Egyptienne, Jews et Chritienne (ii. 454) repeatedly speaks of Swedenborg as a Masonic reformer, and, sometimes as a Masonic imposter.

Ragon also cites Reghellini in his "Orthodoxie Maçonnique" (p. 255), and recognizes Swedenborg as the founder of a Masonic system.

Thory, in his "Acta Latomorum," cites "the system of Swedenborg," and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

D.

Oliver is the earliest of the English Masonic writers of eminence, who has referred to Swedenborg. He, too, often careless of the weight of his expressions and facile in the acceptance of authority, speaks of the degrees, the systems, and the Masonry of Swedenborg, just in the same tone as he would of those of Cagliostro, of Hund, or of Tschondy.

E.

The fact is, that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first, upon the assumptions of Reghellini, whose statements in his "Esprit du Dogme," were never questioned, nor their truth investigated, as they should have been, but were blindly followed by succeeding writers.

Neither Wilkinson, nor Burk, nor White, who wrote his biography — the last the most exhaustively — nor anything in his own most voluminous writings, lead us to any such conclusion.

F.

But the second and more important basis on which the theory of a Swedenborgian Masonry has been built, is the conduct of

some of his own disciples, who, imbued with his religious views, being Masons, carried the spirit of the New-Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this :

G.

The two most important religious works of Swedenborg, the "Celestial Arcana" and the "New Jerusalem," appeared, the former between the years 1749 and 1753, and the latter in 1758. About that period we find Pernety working out his schemes of Masonic reforms. Pernety was a Theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both Böhme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedenborgian, and out of that reform arose what was called the "Rite of Swedenborg," not because Swedenborg had established it, or had anything directly to do with its establishment, but because it was based upon his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works he had written. A portion of these degrees, or other degrees much like them, have been called Apocalyptic ; not because St. John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teachings of the Apocalypse ; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism. Benedict Chastanier, also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterwards was changed into a purely religious association under the name of "The Theosophical Society," instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem.

H.

In one of his visions, Swedenborg thus describes a palace in the spiritual world which he had visited. From passages such as

these, which abound in his various treatises, the theosophic Masons concocted those degrees which have been called the Masonry of Swedenborg. To no reader of the passages annexed, can its appropriateness as the basis of a system of symbolism fail to be apparent.

I.

"I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented, clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only fantastic representations; for these infernal spirits, by closing the interior degree, and opening the exterior only, are able, at the pleasure of their imagination, to represent magnificent objects. Perceiving that they were illusions I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superb temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman statue an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion; in short, it was the beast rising out of the sea, as described in the Apocalypse (xiii. 2).

"In the place of a park, there was a marsh full of frogs, and I was informed that under this marsh there was a great Hewn Stone, beneath which the Word was entirely hidden. Afterwards I said to the prelate, who was the fabricator of these illusions, 'Is that your temple?' 'Yes,' replied he, 'it is.' Immediately his interior sight was opened like mine, and he saw what I did. 'How now, what do I see?' cried he. I told him that it was the effect of the celestial light, which discovers the interior quality of everything, and which taught him at that very moment what faith, separated from good works, was. While I was speaking, a wind blowing from the east destroyed the temple and the image, dried up the marsh, and discovered the stone under which the Sacred Word was concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation stone beneath which the Sacred Word was concealed, ornamented with precious stones, the splendor of which, diffusing itself over the walls of the temple, diversified the colors of the paintings, which represented

cherubim. The angels, perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to open the third heaven, inhabited by the celestial angels, who dwell in love. All on a sudden the splendor of a light of fire caused the temple to disappear, and left nothing to be seen but the Lord Himself, standing upon the foundation-stone — the Lord, who was the Word, such as He showed Himself (Apoc. i. 13–16). Holiness immediately filled all the interior of the spirit of the angels, upon which they made an effort to prostrate themselves, but the Lord shut the passage to the light from the third heaven, opening the passage to the light of the second, which caused the temple to reappear, with the tent in the midst."

J.

Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Free Masons of the high degrees who borrowed from Swedenborg, and not Swedenborg from them. And if so, we cannot deny that he has unwittingly exercised a powerful influence on Masonry.

LIKE TO A GARDEN.

Like to a garden I will make my heart.
My thoughts shall be the blossoms, lowly-sweet,
Or climbing upward, bearing clusters meet
For such as come to talk with me apart.
Like to a garden I will make my heart;
No otherwhere can Joy have her true seat,
Or journeying angels longing mortals greet.
The pushing foes that in the warm soil start,
And haste to hurt the hesitating flowers, —
Swift-growing hate, maturing evil seed
And envy, mother of a monstrous breed, —
Shall poison nevermore my Eden bowers;
For holy wisdom shall the power impart
To make a beauteous garden of my heart.

— *M. F. Butts.*

OPEN LETTERS.

THE "MAGNIFICAT."

Editor of the New-Jerusalem Magazine: —

Do you not do the intelligence of our people an injustice when you remark, in urging a change of name for the new Hymnal, that the name "Magnificat" is "Latin, and not understood by many people who will use it awkwardly." It does not seem to me that our New-Church people are likely to use a Latin name awkwardly, or that they would be willing to reject it, provided that it were better than another, because it is Latin. We certainly get along very well with the "Arcana Cœlestia," a much more "awkward" title to use, and how many people that use the popular titles, "Hosanna," "Hallelujah," etc., know the meaning even of these words? One of the most widely used of the great popular Hymnals, recently published by the Century Company, for the Presbyterian and Baptist denominations, is called *Laudes Domini*, which proves at least that a Latin title is not in itself unpopular — and as for the title, "Magnificat," the musical editor of one of the largest publishing houses in the country, devoted to popular song works such as the "Gospel Hymns," etc., has expressed his opinion of the high commercial value of our newly found title, and wonder that it was not discovered before. All persons of any culture in sacred music know it as the universally used name for the Song of Mary, beginning LUKE i. 46: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour;" and the name was chosen because it was the one word which seemed better than any other to express this distinctive idea of the New Church uttering from her affection, her praises to the Lord as God the Saviour.

It was always the intention to have immediately beneath the title, on the title page, the Scripture quotation for which the word stands, so that no one need be ignorant of the meaning of the word, and as for using it "awkwardly," I think we can trust the intelligence of our people in that regard.

ONE OF THE EDITORS OF THE "MAGNIFICAT."

THE "CREED" IN OUR WORSHIP.

Editor of the New-Jerusalem Magazine: —

A RECENT number of the MAGAZINE contained a notice of the introduction by two of our Societies of the opening verses of St. John I., as a creed, to be repeated by the congregation as a part of the order of worship, in place of that now inserted in our Book of Worship, p. 196:

> We worship the One God, the Lord, the Saviour Jesus Christ, etc.

— together with some observations as to the usefulness of such a change. As there were one or two points which are essential in the consideration of a matter of this kind, which seem to me to have been overlooked in the discussion thus far, I beg to mention them here.

I would say in the first place that no congregation is likely to adopt the reciting of the Creed as a part of its regular service, without having a distinct purpose or use in view in so doing. A large number of our congregations use no "creed"; probably because they either have never had their attention called to it, and seriously considered the possible use to be derived from it, or else because they have considered it and decided that it would not be useful. But for those who do use a creed in the service, it is certainly important that they should do it with a purpose, and with a clear understanding of what they are doing.

As to the adoption of the practice of reciting in unison the passage from St. John's Gospel referred to, no one is entitled to call in question the right of any society, under our present diversified and experimental liturgical practices, to introduce a feature at once so scriptural, so dignified, and so beautiful as this, especially if they think the church at large is to be a gainer thereby; but as every new suggestion or example of this sort, seriously and reverently made as this has been, especially when attention has been called to it in our publications, calls for a careful and candid consideration, I desire to present some reasons why this practice, however useful and beautiful it may be in other regards, does not seem to me to answer the purpose of a creed.

One is that, as the editor has already remarked, the passage from John is incomplete as covering, in the letter, the essentials of the New-Church faith. It presents the doctrine of the Incarnation, but not as literally that of the Redemption. But it is not

of the special points of the incompleteness that I desire to treat, but of the entire absence of the purpose of a creed in the use of this passage as a whole.

And this for the reason, first, that the use of the creed is that of a distinct declaration of the essentials of the New-Church faith before the world, made by those who hold this faith, and are willing to avow it before men. It is carrying out the Lord's injunction that his disciples shall be willing "to confess Him before men," even in a literal and most external way, for the sake of the power of such an "ultimate" in confirming their own ideas, in training the children into clear, definite ways of thinking and speaking about the New-Church belief, and in proclaiming abroad at every church service, in unmistakble language, the one grand distinctive gospel of the New Church, that the Lord Jesus Christ is God. The missionary purpose of the Creed is its most important one, and it should be made at the present time, it seems to me, one of the most conspicuous and impressive and unmistakable features of our New-Church services of public worship. The reading of the Word, the Hymns, the Sermon, while edifying and beneficial in many and more important ways, spiritually, may nevertheless not have just the definite, clear-cut idea in the mind of the stranger worshipper as to "what these people believe," that every one can get at a glance, or hear in the utterings of a brief comprehensive declaration of the "Faith of the New Church" such as a "creed" should contain. With the echo of those words, distinctly and reverently uttered by a congregation at the close of a sermon, "We worship the One God, the Lord the Saviour Jesus Christ," etc., in his mind, the stranger will not be likely to go away from our places of worship wondering "whether New-Church people believe in the divinity of Christ."

For this reason I urged very strenuously that in the little "Missionary Liturgy," the Committee in charge of its publication should insert the "Faith of the New Church," knowing how important a means this would be of preaching the gospel of the New Church to many a stranger coming in and picking up our service-book, as one is sure to do, and curiously looking into it to find "what these people believe." But my advice was not followed, and the little book so far as its mission purpose is concerned carries not one single declaration in it of the distinctive faith or mission of the New Church. While we are so reticent in declar-

ing or putting before the eyes of the world a simple declaration of our faith, in just those places where people will look for it, or listen for it, what need of wondering why we are not better understood? The suggestion of our brother of the Maryland Association that the New Church had better adopt the title of "Jesus Worshippers," struck a responsive chord in many hearts here and abroad, and I have wondered in my own mind what would be the effect if our mission preachers adopted the universal practice, whenever going into a community where the New Church is unknown, of commencing their first sermon with the reverent invocation, after the ancient manner, "In the name of Jesus, the only God. Amen!"

Now it is something of this nature that I would see the Creed accomplish in our New-Church service, and so far as any usage falls short of this it seems to me to fail very essentially of its real use. The passage from St. John I. fails of this use, because it is in no wise a distinctive statement of New-Church truth. We may understand it in a distinctive manner, but we do not put our understanding into the mind of strangers. To them it is not new, and it carries no new truth. It is familiar from childhood, and it probably impresses them not very differently from the reverent recitation of the Blessings, or a Psalm, or any other portion of the Holy Word. They see that we love and reverence the Word, but they do not go away much wiser as to "what New-Church people believe." Moreover to those acquainted with ritual usages in the Christian Church, the use of this passage in the stated worship of the church is not new but a very old one. It is the canonical gospel known as the "In principio," read at every recitation of the Mass in the Catholic Church. It is not read by the people as a Creed, but by the priest as containing the substance of the great doctrine of the Incarnation, on which the ceremony of the Mass rests.

Another objection to the substitution of this for a Creed is that, from the very fact of its being taken from the Word itself, it lacks that responsive, reciprocal character which is essential to the freedom and the fulness of Christian worship. The declaration of the Divine Truth to man is given in the Word; the Creed is man's response in his own language — the voluntary utterance of that faith which the truth of God has awakened in his heart and mind. Just as in the humanly composed hymns and prayers there

is this free response of man's heart in thanksgiving and supplication to the holy emotions inspired by influx through the Word and the Divine Prayer itself, so in the Creed there is the answer, on man's part, intellectually, to the revelations of truth given in the Word, and expounded in the sermon. It is a repeated avowal by the whole church, as a body, of those fundamentals of faith which it is its mission to proclaim to the world, as well as to have "constantly in our hearts," and to "talk of by the way," and teach "diligently to our children."

As for the formula now contained in our Book of Worship, and whose use in our congregations is a constantly widening one, its chief merit is, that it seems to be the briefest practicable condensation of those universals of Faith, which are contained in the opening chapter of the "True Christian Religion," and are said to be placed there because, as a "gate of introduction to the temple," they contain all the particulars that are to follow. It is clear, explicit, and brief, easily learned and recited by children and simple minded, as I know from hearing it recited with great earnestness in a colored mission ; it forms an excellent syllabus for familiar instruction in the Sunday School or mission lecture ; it is, in a word, a terse little New-Church mission tract, brief enough for everybody to learn by heart, and have on the lips to give away to whoever asks the question — "What do New-Church people believe," or "Whom do you worship ? "

While, therefore, I would not offer a word of criticism in regard to the use of a recitation from the Gospel of St. John, by those who find this convenient and edifying, still for those who have in view more definitely the mission purposes of a creed, I think one can hardly do better than adhere to the one now most commonly in use among us, until some other shall be furnished which shall obtain at least as large an approval and afford the prospect of as wide a use.

Washington, D. C. FRANK SEWALL.

DOCTRINAL STUDIES.

THE MEANING OF EXODUS XXXIV. 5.

In our Bibles this verse reads:

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

The revisers give in the margin this reading:

And the Lord descended in the cloud, and he stood with him there and called upon the name of the Lord, or, Jehovah by name.

This raises the question, Did the Lord descend and stand and proclaim, or did the Lord descend, but Moses stood and proclaimed? Another form might be given to it, that the Lord descended and stood, but Moses called upon the name of the Lord. If we think that the Lord did the third act, we shall translate the Hebrew word by "proclaimed." If we understand that Moses did this, we shall render it by "called upon" or "invoked." In this case we naturally look at once to the translation made by Swedenborg, in connection with the explanation of the spiritual meaning.

In his first notes we shall find that Moses was understood to have called here upon the name of the Lord. Swedenborg then paid much heed to Schmidius, and he had translated the verse so that Moses was made to call upon the Lord. In Adv. III. 3914–16, we read:

To call upon the name of Jehovah is often mentioned, and it signifies all adoration, worship, and so on. Thus it is said of Abraham that he built an altar and called upon the name of Jehovah. How he called is not told, for of the following words which were proclaimed it is not said that Moses proclaimed them, but that Moses made haste and bowed down, verse 8, and spoke, as in verse 9. To call upon the name of Jehovah is to adore.

This note of immature perception of heavenly truth seems

to have led some to believe that the same thought is intended in A. C. 10617, but we do not find it so. The translation there given reads thus:

> And Jehovah descended in a cloud and stood with him there, and proclaimed the name of Jehovah.

Perhaps "proclaimed" for *invocavit* will be objected to, but it is the same, and in the next verse above we read:

> And Jehovah passed by before him and proclaimed Jehovah, Jehovah, God merciful and gracious.

And the same word is used in the promise of xxxiii. 19, which reads:

> And He said, I will make all my goodness pass before thee, and I will proclaim the name of Jehovah before thee.

Regarding what is told in xxxiv. 5, as the fulfilment of the promise given in xxxiii. 19, we can see no reason to doubt that the three verbs rendered "descended," "stood," and "proclaimed" have for their subject "Jehovah."

Of course we mean this tentatively, and shall be thankful for correction, if in error. We have read A. C. 10615 carefully, in connection with several other numbers which treat of like words. These paragraphs are 440, 441, 1455, 1561, 2724. This passage, EXODUS xxxiv. 5, we never find cited as an illustration of the calling upon the name of the Lord explained in these numbers. 10615 does refer to some of them, but it does not say that Moses here called as Abram did, GEN. xii. 8; xiii. 4; xxi. 33. We would also suggest to one feeling that the explanation in 10615 implies that Moses is there understood, that he note how similar is the explanation of 10576 where there can be no doubt as to who would proclaim the name of the Lord, for the Lord speaks to Moses, "I will proclaim the name of the Lord before thee."

THE MEANING OF INHIO.

IN S. D. 1955 occurs the word *inhiat*, which is translated by Mr. Potts and others, "is intent upon" — "in the degree that the mind is intent upon controversies the truth perishes."

But this phrase is not strong enough for the purpose. The mind is now intent upon the meaning of this word, but it does not rush upon it with open mouth, as is implied by the word *inhio*, which means to have the mouth open, to gape upon, and so to seek for a thing with mouth agape as an animal seeks for its prey. Let us note other instances of its use:

In A. C. 939 we find mention of one who had been very avaricious in this life and it is said of him, *malitiose aliorum opibus inhiaverat*, that is, he had eagerly grasped or sought to grasp the riches of others. The old translator rendered this by "coveted," and this seems to have been kept up, but it is too weak.

In A. C. 949 we have a similar reference to those *qui aliorum bonis inhiarunt*, who longed for the goods of others. "Coveted" has been used here by some, but Mr. Potts has "longed for."

In C. L. 511 mention is made of those who especially seek to violate the chaste, and they are likened to "ruffians who strive for unlawful and prohibited things, and spurn lawful and permitted ones." Here again we have "covet" in the common translation.

In S. D. 3588 we have the evil said to be *inhiantes occasioni*, and Mr. Potts skilfully renders by "eagerly desiring."

In S. D. 6046 the word occurs again, and Mr. Potts has turned it into the phrase "gaped with desire."

The meaning is not in doubt and yet it would seem that no one word expresses it fully, and that a number of expressions may be called into use in translating it. Perhaps in S. D. 1955 to say that the mind "longs for controversies" is nearly right.

AN OMISSION IN A. C. 9085.

THE reader of the "Arcana" notices slight omissions here and there which are due in some cases to the printer. Sometimes however a phrase of the text is not taken up and interpreted. As the verses are grouped, and a summary exposition of the whole paragraph is given, and then repeated in

detail with amplification and corroborative references, it is generally only necessary to transfer (in brackets) what is needed. For example, at 7430 we have this sentence supplied:

"And the heart of Pharaoh was hardened," that hereby is signified obstinacy, see n. 7272.

This has been put in from the summary in 7410. In several cases where no number is given to a paragraph, as after 7159 and 7932, it would seem that an original omission was supplied in a revision, when the whole numbering could not be changed.

In one case, however, which we have noticed, a portion of the text is treated neither in the summary nor afterwards. EXODUS xxi. 33 reads:

If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein.

The words "and not cover it" are quoted in 9064, but are not taken up and interpreted either in that paragraph or in their order after 9085, so that the omission is in no way remedied. It is not possible here to repeat from the summary and insert a brief paragraph. Nor is it possible to find the passage fully interpreted in some other place. A. E. 537 gives the passage, but it makes precisely the same omission, going right over from the words "if a man shall dig a pit" to "and an ox or an ass fall therein." Adversaria III. 973, touches it, but very briefly. To "cover" in A. C. 4860, is explained as meaning to hide a fact not acknowledged. It would seem not a difficult phrase to explain.

Perhaps the best way to treat this omission will be to say something like the following, of course in brackets:

"And not cover it" signifies, and does not hide his falsity from that which may be thereby led to fall into error.

It would also be necessary to make by foot-note or reference to an appended list of changes a clear explanation of what had been done.

It is not impossible that the orignal draft of the "Arcana" would show that some omissions occurred in making the copy for the printer.

Another case, and a different one, occurs in the explanation of Exodus xxxiv. The words in the fourth verse, "And he hewed two tables of stone like unto the first," are quoted in the summary paragraph, n. 10601, and we read there:

"And he hewed two tables of stone like unto the first," signifies the external of the Word, of the church, and of worship, made such on account of the Israelitish people.

In succeeding paragraphs the verses are taken up in order, but this one is not treated. We find the words preceding it explained in n. 10609, and the words following it explained in n. 10611, and we must conclude that the paragraph which the author wrote and numbered 10610 was omitted by the printer. It can probably be restored from the manuscript, and furnishes an argument, if any were needed, for the publication by photolithography.

"It is to be attributed to the Divine providence of the Lord, that all the collective and several parts of the Athanasian doctrine concerning the trinity and the Lord are truth, and agree with each other, if only instead of three persons there is understood one person, in whom the trinity centres, and it is believed that the Lord is that person. For unless men had accepted a trinity of persons, they would at that time have become either Arians or Socinians, and hence the Lord would have been acknowledged as a mere man, and not as God, by which means the Christian Church would have perished. . . . By belief in God as man — one both in essence and person — the heathen are saved; and when he acknowledges the Lord, His Divinity and His Humanity, the man of the Christian Church is saved, if he lives at the same time a Christian life." — *Swedenborg on the Athanasian Creed*, No. 16.

BOOK NOTICES.

THE DIVINE LIBRARY OF THE OLD TESTAMENT. By A. F. KIRKPATRICK. London: Macmillan & Co. 1891. pp. 155.

PROFESSOR KIRKPATRICK has charge of the Hebrew department in the University of Cambridge. He is a conservative, reverent man, who loves the Holy Word, and yet keeps intelligently open to modern criticism. In these five lectures he has discussed the Origin of the Old Testament, its Preservation, its Inspiration, and its Use in the Christian Church. He presents the idea that more writers than have been supposed, were engaged in the making of the Scriptures, by taking some passages in Jeremiah to show that he had a scribe, Baruch, who did the actual writing, that this first roll was destroyed by Jehoiakim, that it was re-written with additions, and that the present form of the book shows parts which belong to a still later date. The views which our people hold of the Word render these personal points of very little moment, but they are much discussed at present by others. We have here a full account of the work of the Masorites, and it is pointed out that their text, the received one, is superior to that of the Septuagint. Of inspiration he says:

> Yet in all this diversity of many parts and many fashions, there is a unity which binds together the various books into a single whole. It is no artificial and external uniformity, but a natural and organic unity of life and spirt. These books are, in all their variety, oracles of God; they are living oracles; and because the life which is their common characteristic was breathed into them by the Holy Ghost, the giver of life, we agree to call them inspired.

He distinctly admits a double sense in the accounts of the Fall and Flood, and shows how they are superior in spiritual significance to similar accounts from other sources. In pleading for a more general and thorough use of the Old Testament he says:

> I do not mean to say for a moment that there is no deeper sense in the Old Testament, or that God has not spoken to men through His Word, even when they have most strangely misinterpreted it. But each age has its own methods and temper of thought. The methods of the present day are historical and scientific, and the temper of modern thought leads many to revolt against the mystical treatment of the Old Testament.

In comparison with the views of most critics, all this writer's words are very pleasing. It is of course only wanting that he should rationally see wherein the real Divinity lies, namely, in the spiritual meaning which transcends all limitations and which illumines the letter, so that the Word becomes the light of life.

FORTY YEARS AMONG THE ZULUS. By REV. JOSIAH TYLER. Boston: Congregational S. S. and P. Society. 1891. pp. 300.

MR. TYLER was led, while preparing for the ministry, to devote himself to foreign missions, and received his appointment to Africa with hearty acquiescence. He was married, when ready to start, to a true helpmeet. After a voyage of great length they reached Natal, and were soon among the Zulus. All the strangeness of the life, the difficulty of learning the language, the beasts, and snakes, and ants, seem to have been easily borne by Mr. Tyler from the start. At least, writing in his old age after his return to America, he remembers everything pleasantly. He found the Zulus polygamous, intemperate, slothful, and suspicious, and for some years made no headway apparently, but all this time the influence of the Christian home was not without effect. At length came willing converts and a school and a church, and native preachers. Indeed Zululand turned out to be a fruitful field, and other societies beside the A. B. C. F. M. entered it. In all his difficulties and delays and dangers, Mr. Tyler never looked on the dark side, relying on the promises of the Holy Word. He says:

> One thing I could not fail to perceive in the early days of our missionary life, was that the consciences of the people were on our side. However absorbed in their worldly schemes, however corrupt their inclinations, however closely wedded to their degrading customs, their consciences were responsive to our teaching, and testified that the Word we preached was truth. We had abundant evidence that conscience among a heathen people is a great auxiliary to the missionary.

The native preacher who took his place, thus wrote to him in America:

> MY DEAR FATHER — I regret to learn that you do not feel able to return to us. I hoped to see you again in the flesh; but if, in the course of Divine Providence, I never shall, and if I should be called to die first, then I will ask my heavenly Father to allow me to sit at one of the windows of heaven and keep on the lookout for you; and when you come, I will say to Him, "There is my beloved teacher"; and there will be no more any sea to separate us. We shall be forever with the Lord.

Mr. Tyler enumerates many ways which the Zulus have in common with the ancient Jews, including sacrifices, polygamy, circumcision, firstfruits, atonement, stones of remembrance, and retaliation. He says that they have traditions of a better time, and believes that they are a degenerate people, "and are not now in the condition, intellectually or physically, in which they were during the 'legend-producing period,' but have sunk from a higher state." We have found his book instructive and inspiring and a truly modest account of a consecrated life.

RICHARD HENRY DANA. By CHARLES FRANCIS ADAMS. Two volumes. Boston: Houghton, Mifflin, & Co. 1891. pp. 378, 436.

ONE cannot read the biography of this gifted man without wishing that he had had a more sympathetic historian, one who though much younger, would not always call him "Dana," and one who would not so largely give the unpleasant side of the story. Mr. Dana had the faults of a proud Bostonian, and he never overcame them, but remained sensitive and exclusive and devoted to family honor; yet he had the manliness of his "Two Years before the Mast," was incorruptible, boldly defended the fugitive-slave cases, and was a fearless and intelligent traveller with a good descriptive power. Mr. Adams has left in published letters many names mentioned with sharpness, which he ought to have removed, for there is no need to make public calumnies of private fault-finding, and yet he perhaps found difficulty in using his material at all. It is interesting to note that Mr. Dana was a ritualistic Episcopalian, and had small regard for the Unitarianism which was so popular in his neighborhood. He once remarks:

> Plymouth, Sunday, July 22, 1849. At church in the morning. In the afternoon, to please Mrs. Hodge, went to the Unitarian meeting, and heard Rev. Mr. Briggs. A fervid and rather well-written essay, founded entirely on natural religion, and, excepting a few words, with nothing that would have surprised Seneca or Cicero to hear. No Scripture was read, two vapid hymns sung, and something in the nature of a prayer, but entirely divested of the Scriptural phraseology which used to dignify the Congregational prayers, and some high-sounding terms of transcendentalism put in their place, and the whole rather addressed to the audience than elsewhere.

Here the Unitarian might retort that Mr. Dana was certainly led to make fuller mention of his service than of that at the "church." But at another time he writes:

In the morning we went to the Orthodox Church (there being no Episcopal Church), and in the afternoon to the Unitarian. In each heard characteristic sermons. The Orthodox preacher was a sharp, hard man, with a bilious complexion, stiff hair and black eyes, and he preached an argumentative sermon on the Atonement. The Unitarian was a tall, thin, mild-looking man, and he preached rather a soft, summary sermon on the text, "The fruit of the spirit is love." In both churches the congregation sat through prayer.

In reading this biography, with its disappointments and quarrels, one is led to feel that the bright, other side of Mr. Dana's life was the one in which he lived the more, and the one that his family will remember the longer.

JOURNEYS IN PERSIA AND HINDUSTAN. By MRS. BISHOP. New York: G. P. Putnam's Sons. 1891. Two volumes. pp. 790.

IT is impossible to understand the passion for travelling which this remarkable woman, formerly Miss Isabella L. Bird, may be said to suffer from. Certainly a year of riding in mountain passes deep with snow, or during torrid summer days, frequently in danger of death, often ill, always subjected to imposition by unscrupulous chiefs, is as strange an experience as a woman can have. Yet this English explorer was no sooner done with one journey than she abandoned exhausted men and animals and began again. She always acted as a physician, which meant visits to harems, care of ruffians' wounds, and veterinary practice. She closely observed the people, and has filled her book with information obtained at the price of suffering. Incidentally she has told a little about ruins and more about missions, but mainly the story is one long description of magnificent mountain views, dangers by the way, struggles with robbers and outlaws, and nights spent among most loathsome surroundings. Sick as she often was, she always turned out to be the hardiest and the bravest of the party. She travelled on horses and mules some twenty-five hundred miles, making her progress eastward from the Tigris to Teheran, then by a long circuit southward and then northerly all the way to the Black Sea. The country was found to be suffering from absence of law, and strong hands will be needed to improve it. Apparently the English missionaries are throwing away their efforts to revive the Nestorian Church, but the Americans are accomplishing something tangible in education and industry. The government is the will of the Shah.

Records of the Past. Vol. V. Edited by Prof. A. H. Sayce. London: Bagster and Sons. 1892. pp. 176.

In this series of convenient form, Professor Sayce is publishing the results of archæological study in Bible lands. He is rapid in forming conclusions, and often needs to correct them, but he wants the public to know all that he and his friends find out. The contents of this volume are: The Stele of Kuban, by M. Virey; A Stele of King Smeudes, by Prof. Maspero; The Lists of Places in Northern Syria and Palestine conquered by Thotmes III., by Rev. H. G. Tomkins; Correspondence between Palestine and Egypt in the Fifteenth Century, B. C., by the Editor; Text of Ammisatana, King of Babylon, from about 2115 B. C. to 2090 B. C., by Theodore G. Pinches; An Early Tablet of the Babylonian Chronicle, by the same; The Nimrod Inscription of Tiglath-Pilaser III., by S. A. Strong; The Oracle of Istar of Arbela, by Mr. Pinches; and Three Documents relating to Nebuchadnezzar, and The Inscriptions relating to the Rise of Cyrus and His Conquest of Babylon, by the Editor.

History of Art in Persia. History of Art in Phrygia, Lydia, Caria, and Lycia. By George Perrot and Charles Chipiez. New York: A. C. Armstrong & Son. 1892. pp. 508, 405.

These French gentlemen have already produced works covering the Art of Egypt, Chaldea and Assyria, Phœnicia and Syria. In these volumes they have finished Asia, and their next work will be upon Greece. Though writing in a piquant and popular style, they seem to be thorough scholars, and to be making using of the materials of all who have explored before them. The books are very handsomely printed and are full of illustrations ranging from small fac-similes of coins, up to extended and richly colored restorations of the palaces of Darius. The reality does not appear to be exceeded by the reproduction, though not much coloring is left upon the monuments as a guide to the artists. Of course in art, Persia and Phrygia were inferior to Assyria and Egypt and Greece.

THE NEW CHURCH.

THE ENGLISH CONFERENCE.

It was our privilege to repeat the past summer our visit of five years ago to the English Conference which, as all our readers probably know, is the general body of the New Church in Great Britain, and which cares for its spiritual and material interests somewhat as the General Convention and the Associations do in America.

We are obliged to compare it thus because, while local bodies are organized in the north of England, for example, for specific uses, yet the whole business in relation to the ordination of ministers, administration of trust funds, and so forth, is done in the Conference. It has its sessional committees, but the reports made by them are not received without careful scrutiny and a good deal of discussion. The Conference meets on a Monday evening, and is formally opened with devotional exercises and the signing of the roll by every minister or delegate. The transaction of business is taken up on the next morning, but the afternoon of this day is given up to committee meetings, so that all reports may be in readiness. Then for three subsequent days business is closely attended to.

A Conference sermon, by a minister elected the previous year, is given on Tuesday evening, and the Communion follows. Wednesday evening is given up to a social gathering, with some speaking. Thursday evening is devoted to a religious meeting, with a series of addresses on apsects of some one subject. Conference seem thus to have settled upon a well-ordered week's work. We could not hold our meetings so, because we could not go and come between Sundays as our English brethren can easily do, but it would seem that we greatly benefit by having a Sunday fall among the Convention days, and we also get plenty of time for other meetings such as precede the Convention itself.

The meeting this year was to be held with the Dalton Society, but the removal to the other life of its pastor, the Rev. Eli Whitehead, who was also Secretary of the Conference, so affected his Society that it excused itself from the appointment, and the Conference was held in Failsworth, a suburb of Manchester.

After a delightful journey of five weeks in Ireland, Scotland, and the Lake District, we came to Manchester and arranged for hotel accommodations; but, as soon as we were found out at one of the churches next day, we were so cordially invited to a hospitable home that a refusal would have been ungracious. We were therefore for the week among the Manchester friends, many of them well known in America. The movement begun by the Rev. John Clowes, has now so developed that there are two newly erected churches in Manchester, another, also new, in Salford, and others all about, making a district which has no equal in America for the number and activity of societies within a small circuit.

At Failsworth we found first a very plain street of low brick houses, but among them a stone church, which would do credit to any city in America. It is a monument of the devotion of many honest hearts and willing hands. The Society has never undertaken to employ a minister, and has had such lay services as it could procure, but all the time it has worked like one family, building one structure after another and completing the work by erecting an excellent church. Let it be added that all the arrangements for feeding the large companies at noon and night were admirably conducted, and that all other matters were thoroughly attended to. It was said that seven relays of twenty women in each, did the work, and they certainly did it in the best manner.

America was numerously represented. The Rev. Messrs. Mann, Seward, and Wright were present, also the Rev. Albert Bjorck, who is on the American list, and is laboring in Stockholm, and Dr. and Mrs. Goodell of New York, Mrs. Wright, Mr. Horace Mann, and Mr. Sugden of New York. The welcome given by Conference formally to the representatives, informally to the rest, was most cordial. It happened that we had been commissioned with several important matters to which the attention of Conference was to be invited. These were the Translation of the Word, the Photolithographing of the Manuscripts of Swedenborg, the series of Bible Commentaries, the Exhibit of our literature next year at Chicago, and the Congress of Religions there. To every one of these the Conference gave its ready attention, appointed a large committee to prepare the business, and did in every instance just what was desired. Thus have the Conference and Convention been brought into the fullest coöperation, and undoubtedly both will be benefited thereby.

We attended closely upon all the sessions, but we need not describe all the business, which was of course largely of a routine character. The presiding officer was the competent and genial Rev. R. R. Rodgers, of Birmingham, who was, as usual, assisted by the retiring President, the Rev. J. R. Rendell, of Accrington, as Vice-President. The sermon, which seemed to us well adapted to the occasion, was given by the Rev. Joseph Ashby, of Southport. After feeling remarks in memory of the deceased Secretary, Conference chose to that office the Rev. Joseph Deans, of Glasgow. Mr. E. J. Broadfield, of Manchester, was in charge of the programme of business, and often gave judicious aid in discussion. Almost all the speaking was remarkably concise, and we were pleased to see that Conference tolerates no rambling speaking. We were glad to see that the members are not so set upon old ways that proposed innovations are received with prejudice.

The appeal for ministerial aid from Durban, South Africa, where a church has been built, was a surprise to many, but it was taken up heartily, and commended to the Committee on Foreign and Colonial Missions with enthusiasm. It is unfortunate that new matters must come up so late, but no doubt they make their impression, and will receive in time due attention. We were much interested in the proposal that there should be a permanent committee to have charge of and report upon works of social reform, and we have no doubt that this will be in time appointed, as several societies are at work in this field.

There was a very interesting report from the Committee on Isolated Receivers, which are now enrolled to the number of over eight hundred, and which are, to a good degree, at work in a reading union. Unfortunately a little difference had arisen between this committee and the last president, as to sending out his address, in which, under certain circumstances, he had advised the scattered people to go to the church of some other religious body. Over Mr. Rendell's proposal to censure the committee, and the committee's proposal to amend Mr. Rendell's report in a vindicative manner, a mighty discussion arose, earnest and friendly, but at length almost desperate as the Conference found that it was in a dilemma. Closure was voted, but still debate went on, till at last a course was found of smiling censure gently scattered in both directions, with loud approval of the excellent work of the committee, and of the late president.

From other long debates we wished that Conference might have been spared. They seemed to arise from two sources: first, the unavailing criticism of financial matters, by ministers and others not qualified to deal with them usefully, and secondly from the fondness of Conference for rules. This last difficulty is a serious one. The Conference has what would be called with us a constitution, but it also has what we call by-laws to the number of over three hundred. Fancy the bother that must annually arise from this source. How, it will be asked, can so many rules be evolved? We can illustrate from the Isolated Receivers' Committee. Instead of giving the name of this committee in a list, and leaving it to the common sense of earnest men to develop their work on all useful lines, and report annually what they have done, and what money they will want, a long series of rules must be adopted, defining for example under a, b, c, d, and so on, all the classes of people to be dealt with. Now this is prophesying, for no man knows just who will be found or under what circumstances. Therefore, when Conference goes soberly to work to make out all these definitions, it finds that prophecies differ, and that hours can be spent on rules which will never do any one any good, and will provoke future discussions over amendments. We cannot understand why our brethren do not prune the tree to the roots, and enact in future only such rules as are indispensable, such as an order of business, number for a quorum, and the like. We trust that our brethren will not deem these remarks disrespectful. We value order and method, but we must not muzzle the ox that treadeth out the corn.

It was to us a most encouraging meeting. We trust that our visit will be returned. We did express and do express our heartfelt appreciation of the great kindness which was shown us, both officially and as a co-worker in the cause of the New Age.

THE RELIGIOUS WORLD.

*** A METHODIST writer has been sending out inquiries as to "Who in the Methodist Episcopal Church are leaders in theological thought?" The replies all testify that they have no such men. One wrote:

I do not think that the men who are leading the thought in our church on the subjects named, belong to the Methodist Episcopal Church. More and more our ministers and intelligent laymen are reading books composed by people outside of our communion. We have not a theologian in the church whose best book would command a sale of five hundred copies outside of the communion. I confess that I do not see upon the horizon more than two or three men who are likely to attract even *general* attention as leaders of thought. . . . The fact is, our system is not favorable to the development of first-class thinkers. Have we produced one such thinker during all the years of our history?

And another said:

I am impressed with the paucity of thinkers as well as of issues in our denomination just at present. The Presbyterians have the floor today, with Congregationalists and Episcopalians close seconds.

*** *Zion's Herald* (Methodist) is far away from the old view of death when it says:

There is a point in our existence, toward which we are all hastening, when a vail will be suddenly snatched from our eyes, and we shall see the realness of all those things of which we now see but the shadow and type. That point is death, and death is the great unvailing. No other interpretation of the word expresses its meaning. Death is not cessation, it is not sleep, it is not transition. It is simply the chrysalis process by which God gives the worm power to fly over the very world where it has crawled, and to taste, as a butterfly, existent joys of which it never dreamed as a worm.

How differently everything will look to us from the other side of the vail! Death itself will look differently. To the redeemed soul Azrael will be the most beautiful of the angels, and the grave will be but the couch in which immortals are born. If the river of death looks dark to us from the hither bank, from the heaven side it will be like a flood of light.

*** A WRITER in the *Watchman* (Baptist), brings forward a subject which is now being considered on all sides, namely the need of more direct and adequate study of the Bible. Having declared

that people are in general ignorant of it, he closes his article as follows:

A year ago a young man became pastor of a church of ninety members, in a manufacturing village of about 4,000 people. Naturally the congregation was composed of uncultivated people. The pastor organized two classes held on week-days, one for adults, the other for children. These classes were not prayer-meetings in disguise, but schools for study and for learning. They grew, until in one winter the adult class numbered about sixty, and the children's class about eighty, while the pastor has abundant evidence that his people are deeply interested in this, to them, new study of the Bible. That such classes do not interfere with the more strictly religious work of the church, is shown by the fact that this same pastor has, in the same winter in which these classes have been held, baptized fifty-one new converts, and the membership of the church has been increased by seventy-five per cent.

*** *The Quiver* says:

The Mosque of Omar is beautiful; its walls are adorned with marbles of delicate colors, and the dome is roofed with tiles of a brilliant blue, and some green and yellow. The effect from the Mount of Olives is of a turquoise dome roofing walls of pearl. It stands high; white pavements and tall cypresses around; steps lead down to other courts, once the Court of the Gentiles, the Court of the Great Brazen Laver, etc., and olives, and grass of emerald green, and abundant wild flowers, cover the nakedness where Solomon's offerings had enriched the entrance ground between the Golden Gate and the eastern walls of the Temple itself.

Inside the mosque is exquisite. A circle of marble pillars enclose the veritable rough rock top of Mount Moriah, and support the inner part of the dome, which is rich in mosaic, worthy to be compared with that in Santa Maria Maggiore in Rome. Portals and partitions inlaid with tortoise-shell, mother-of-pearl, and ivory, divide the little side chapels from the central passageway between them and the sacred rock, the scene of Abraham's awful obedience, and of the sacrifices which interpreted to men, and made them partakers of, the one great Sacrifice of the Son of God. We saw the opening cut in the rock for the escape of the sacrificed blood, and, descending into the excavation below, we found a similar opening communicating with a duct which discharged into a cesspool by the Brook Kedron. We crossed the outer southern court, and passing the fountain supplied by the same water as its grander predecessor on the backs of brazen oxen, we descended beneath the present mosque, El Aksar, close to the Mosque of Omar, into the very same gallery which led to the old Temple from the south, and up which our Lord walked again and again when He was here. It is now half-filled with rubbish and earth, but the ceiling is still so high above, that we needed to be reminded that the ground level is far down under the rubble. The pillars in single, solid blocks, the *round* keystone in the roof, and the lintels of long single stones, are witnesses of the glory which has departed. Leaving this gallery, we climbed the city walls by the Golden Gate, and walking south at the angle of the walls we descended under ground into the stables of Solomon. That they may have been utilized by him, and certainly were by the Crusaders, the

halter-rings declare; but it seems that the original intention was to raise the level of the valley, and the thick forest of pillars are chiefly for support.

*** The *Central Christian Advocate* says:

If the charity funds that are wasted in unconditional and hurtful giving were wisely applied to the organization of the simpler industries, they would supply employment to every applicant for relief. This has been done with great success in some instances, but there ought to be a place in every considerable community to which those who go from house to house soliciting alms, might be sent to earn their living. Such a system would be doubly beneficial. In the first place, it would lead the people, who do harm by misdirected alms, to restrain their sentimental impulses in the interest of the applicants, on the ground that a place near at hand is provided for their proper relief. It would also promote self-respect in its beneficiaries, a matter of the first importance, by compelling them to earn what they get. It could render assistance to such as proved amenable to its discipline, and willing to work at chosen employment and better pay. If people would only stop their foolish giving, and generally adopt some such remedy for pauperism and vagrancy, as we have often suggested in these columns, the number dependent upon charity would rapidly decrease. But so long as many excellent people attempt to discharge their obligations to the poor with cold victuals, cast-off clothing, and bits of coin of whatever value, there can be no improvement; and the evil of pauperism, like vice, will continue to grow by what it feeds on.

Any scheme that gives a man a chance to help himself, however imperfectly organized, is better than gratuitous help. People are helped just in proportion as their manhood is aroused to honest endeavor. A wise charity always seeks to stimulate an ambition in men to support themselves. Any system of charity that has the contrary effect, that leads men to expect to live without labor, helps to recruit the ranks of the lazy, idle, vicious classes. It is not merely unwise — it is an injury to society. It requires a great deal of care and conscience and wisdom to give judiciously; and it is all the more difficult because the willing giver hardly ever fails to be surrounded with clamorous suppliants for charity, and by those officious persons who are always ready to give him gratuitous advice as to the proper objects for his charity.

*** The mind of the *Christian Intelligencer* seems to be wholly obscure in regard to "God manifest in the flesh":

Words attributed to Dr. Henry B. Smith are quoted occasionally in these days, in which he declared that a number of the statements in the Westminster Confession need to be Christologized. But is there not, in attempting this, danger that not merely the Sovereignty of God, but the correlative and fundamental truth of the Fatherhood of God may be obscured? Is not the Westminster Confession Scriptural, and therefore right in magnifying God the Father? Did not our Lord Jesus say that He was sent of the Father, came to do the Father's work, to fulfil the Father's will, to lead men back to the Father, that He was to return to the Father and looked forward to resuming with the Father the glory He had with Him before the world was? Mr. Beecher used to say, and in our judgment misled men, and did them harm by saying, that his God was Jesus Christ. Was his

position warranted by the Bible? Is it meant by Christologizing the doctrines of the Confession, to put God the Father out of sight? Was that the habit of our Lord Jesus Christ?

*** THE following creed shows one step in advance of ordinary Episcopalianism:

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments, as the Word of God, and the sole rule of faith and practice; in the creed "commonly called the Apostles' Creed;" in the Divine institution of the sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-Nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second. That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood."

Third. That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth. That Regeneration is inseparably connected with Baptism.

*** A WRITER in the *Christian Union* in favor of lay preachers has this to say of the ordained ones:

In the Congregational denomination the statistics show that the churches are educating about as many ministers in their theological seminaries every year, as die — or go into the life insurance business. The Congregationalists are hardly making the supply equal to the deaths and resignations. The record of other denominations is not, probably, much better.

*** A WRITER in the *Andover Review* quotes Prof. Benjamin Peirce's saying, "The humanity of nature is its clearest utterance and its surest reality," and adds:

All religion, science, and philosophy are, from the necessity of the case, anthropomorphic.

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